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INDIA CULTURES QUARTERLY

(*Formerly The Pilgrim*)

THE
INDIA CULTURES QUARTERLY

Editor: **Dr. R. D. Immanuel,**
Leonard Theological College, JABALPUR I, M. P., India

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Notice

The name of this magazine is adjusted to the new publication policies adopted by its sponsoring Society. We believe the title, INDIA CULTURES QUARTERLY more nearly expresses the present aims.

Foreign (outside India) readers are invited to become permanent subscribers. Please note the low annual fee which has been adjusted to the cost price of printing and mailing.

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Readers in India are advised that the subscription fee is Rs. 2/- for salaries of Rs. 200 or less, and Rs. 4/- for salaries of Rs. 201 or more. Due to the dissolution of the previous arrangements for this twenty-year old magazine and to the temporary suspension of publication, we are not able to gauge accurately when your subscription is due. Accordingly we shall assume that all subscriptions are due in the middle of the present publishing year. If you know the date in your case, please advise us. Note that henceforth Dr. R. D. Immanuel will be in charge of editorial matters (as in the past), and Dr. H. H. Presler will be concerned with the business details.

This volume is numbered Vol. 15 No. 3 and is thus linked with the previous issues of the Pilgrim. We hope to publish each year an index of subjects.

The Mid-India Region

Dr. Henry H. Presler

Note :—This regular feature in the THE INDIA CULTURES QUARTERLY is contributed by the director of the Department of Organized Research of Leonard Theological College, Jabalpur, M. P., India who assumes that a regional approach to the study of Indian cultures is required by the diverse data. Wide variations in patterns of relationships ideas, customs and artefacts are reported in the anthropological journals. Dr. Presler is confining his attention to an urban section close to the geographic centre of the peninsula. Historically Jabalpur was early the locale of aboriginal tribes secluded in its hills and forests. Later, Moslems acquired dominance. In the British period settlers from the north immigrated, along with agricultural populations from Bundelkhand and Chattisgarh districts of the province. Recently, various educational, industrial and military establishments have attracted populations from the four corners of India, but these remain culturally distinct from the main body of mid-India, remote, isolated, unsophisticated illiterates that comprise the majority in the city's population of three hundred thousand (approximate).

Experiments with Oral Myths

In the last issue of this *Quarterly*, we began to investigate the psychological, sociological and cultural causes of oral mythology in the Jabalpur environs. Oral mythology is prevalent among 85% of India's population, the illiterate masses, and reveals their ideologies, theologies, world-view; their customs, codes of etiquette, expectations; their morals, rules, laws; their needs, fears, hopes; in sum, their interpretations of life.

Myths of competition were chosen as being easy to handle, as arranging themselves on a continuum from natural to supernatural, and as being pertinent to the life of everyman.

These myths of competition were classified as Actualizations, Symbolizations, or Projections. A myth classified as an Actualization is one that presumes to report a competition between humans. Such a competition was an actuality. The persons were real, the struggle was visible and audible. Anybody present could have seen or heard it. Whether or not the reported details are accurate is not a question in the mind of the informant. He describes what happened on earth in space and time, the rivalries of human agencies.

Then we spread before the reader three such Actualizations. In this issue only Actualizations will be presented, in order to gauge the nature of this-worldly strife in the experience

of the average man. This worldly strife, if our thesis be correct, becomes the pattern for struggles in other-than-human realms.

1. People vs. the Law (continued)

A. Outwitting the Zoning Ordinance.

About sixty years ago there used to live in Sadar a Madrasi by name of L — — . He was working in the military as an accountant. He wanted to build a worship place for the divinity, but could not get sanction from the P. W. D. He was very friendly with the owner of this land, and so got permission to set up the statue on private property. The police couldn't prevent him beeause a man can permit a statue on his own land ; but they kept watching developments.

After some time, the Madrasi brought some bricks and mortar, and started to erect a platform on which to put the statue. Then the police came running and stopped him. So the Madrasi became discouraged and went back home to the southland.

Thus the image was there but without a platform or temple. What to do? Fifteen years passed with matters at a draw between the worshippers of the divinity and the police.

Then the plague came. Many died around here. People said the plague was due to there being no temple or platform for the divinity. So another Madrasi, named N — —, decided to try again. He brought more building materials, and started construction. But the Cantonment authorities pounced upon him and took away his sand and cement.

N — — then hit on a plan. He bought a second hand British soldier's tent and pitched it next to the image. He said to the police, "You can't stop me worshiping the divinity by day and by night. As long as this plague lasts I am going to give myself over to the service of the divinity. This tent will be my shelter." In the middle of the night that Madrasi and his friends brought more sand and cement and kept them inside of the tent. The next night they brought rocks, and the third night tools. The fourth night they kept watching the movements of the night police, and in the safe moments, using small lights, laid out the measurements, mixed the mortar, and constructed the platform inside the tent. They kept their rituals going by day, and thus the cement "set," inside the tent.

The sixth and seventh nights they brought in bricks. The eighth night was the dark of the moon, the blackest night of the month. Even the police could not see a foot in front of their noses.

In the morning light, behold, there was a completed temple to the divinity : four walls, a dome, and a pinnacle on top of the dome. The Inspector was in a rage, but the people were happy. All the Inspector could do was to fine the Madrasi five rupees, which was cheerfully paid. The plague stopped soon after the image was so housed. The temple is this one, for you to see today!

B. Labourers vs. the Management.

Years ago we Kols came from our jungle villages to dig clay for this pottery factory. Before long our forefathers came to know that the divinity was living in this banyan tree as our protector. So they started worshiping her and we Kols have been doing so ever since. One day the management came and said, "There is first-class clay around this tree so we shall cut it down and you Kols can dig here." We were alarmed. If you cut down a tree the divinity living in it will go away. Our women began to weep, and we men knew that without the favour of the divinity we were done for. So our *panchayat* (Council of Elders) met together and hired a scribe to write out a petition to the management, in which it was said :

"This divinity has been here for the last fifty years, and now you want to destroy her place of residence. If you cut down the banyan tree, all us Kols who might remain here, will die. So we are going to quit and go back to our villages." Then all of us, down to the last man, put our thumbprint to the paper. So the management gave up the idea, and our divinity is with us still.

2. Competition Between Political Factions

A. Tribe vs. the Enemy

Rani Durgavati was one of the mightiest queens of her time. She was very clever, and a good warrior, with an excellent spy system. Any and every conspiracy was reported to her. She built underground tunnels and passages for escape if ever trapped (1). For instance, there is a tunnel leading down from the north side of Madan Mahal (2) to an unknown exit, probably to the south. It was through this tunnel that she led her wonderful white horse the night she was surrounded in Madan Mahal (3),

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1. The lore of these tunnels fascinates local mythologists, who speculate endlessly as to their location, and proclaim evidences in support of their views. But no such tunnels are reported to have been found intact.

2. There are stairs leading down into the ground to be seen today.

3. Local oral versions differ considerably as to her last battle, some placing it at Madan Mahal, a Gond fort on top of a spectacularly beautiful hill of black rocks, as here reported. But others say that the battle was fought at the northwest corner of what was then a lake in Marhotal Ward, the site of the present B — High School. Other writers describing this event say that she was retreating from near Damoh, about 40 miles north of Jabalpur, and being relentlessly pursued by her enemies, could not regroup and reform her bowmen in Jabalpur, so that no battle was fought locally.

and with one or two trusted horsemen, galloped towards Mandla. But the enemy pursued her with their Arabian horses, and just before being overtaken, she plunged her dagger into her heart (4) and died near the village, Barela (5). There is also a tunnel connecting Deotal with her palace, Madan Mahal (6), through which she used to come with her maidens to bathe (7), Another tunnel connects Madan Mahal with Sangaram Sagar, to the southwest. Yet another comes from Madan Mahal to the tank built by herself, called, Ranital, about two miles distant. If you doubt it, go to the southeast corner of Ranital to see the exit (8). In the middle of Ranital there is an is and (9), at the.time of this writing (10),

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4. Another myth claims that she burned herself alive rather than fall into the hands of the enemy.

5. There is a remote dale about twelve miles south east of Jabalpur, near Barela, with a terrain corresponding precisely to another myth of her last stand. A memorial has been erected there by the Gond tribe, and an annual fair draws thousands to the site of her suicide. Even the grave of her elephant (instead of the horse in the other version,) is pointed out.

6. However, Madan Mahal was not, according to the writers, a palace but a fort; the palace was either at Tewar or at Keren Bel, several miles distant. Local oral mythologists insist Madan Mahal was a palace.

7. Deotal is strikingly beautiful today, especially during the monsoons. It is the ideal bathing pool for a tribal princess, with steep rocky abutments rising on all sides. Wonderful tropical botany and stately trees grow between the rocks. This natural bowl shuts out the world of forbidden eyes. Numerous temples crown the shores and ghats.

8. There is actually an entrance into the earth still to be seen today, the same being lined with stone slabbing on both walls and floor. But this might have been a bathing pool safe from the eyes of men.

9. This follows the local Gond pattern. They built beautiful local lakes by damming up the waters in natural declevities. Sangaram Sagar has an island in its centre, with a Gond royal enclosure still standing on it. Adhar Tal is said to have had a temple at its centre, that later sank below the surface, but may still be seen by local fishermen when the water level is low in the month of May.

10. It is possible that this lake will be emptied and filled for housing developments. (One culture employs thousands to excavate; another deploys thousands to fill, and there can be no doubt but that the first had a single eye for beauty, and the latter for profit !).

to which Rani Durgavati used to come for a lovely afternoon. She would cross in the royal barge, and with her retainers be at ease in the sylvan island amid silvery waters. But to guard against treachery, she had a tunnel constructed which actually goes under the water and comes up somewhere behind the shores on which her enemies might be lined up waiting to capture the royal barge on its return (11).

Rani Durgavati had three characteristics, two of which were to her advantage. First, she was very devout, and built many temples (12) in and around Jabalpur, ascribed to her today. Secondly, she was very kind, with constant attention to the welfare of her subjects. Thirdly, and this was her liability, she was extraordinarily beautiful, and after the death of her young husband, excited the attention of her ultimate enemies.

This queen, on becoming a widow, solidified her position by giving the income of sections of land to her nobles and army officers. In spite of all these precautions, the young widow lived in an atmosphere of treachery.

A plot was hatched to catch her when she came to the island of Ranital. Some how this ruse escaped the ears of her spies. A faithful Jagirdar (called Malguzar, or landowner, today), got wind of it after the queen had left Madan Mahal with her entourrage. It was too late to send her word; moreover, the enemy would probably intercept the messenger. So this Jagirdar collected a few soldiers and hid on the south bank. The enemies arrived on the west bank, at the exit to the tunnel, and kept hidden.

That afternoon the sky was full of white clouds, and the breezes were cool, so the fair queen decided to proceed overland. Both armies peered through their tropical grasses to watch her come, borne in a palanquin, carrying a parasol of peacock feathers, and surrounded by her maidens, escorted by the court guards. Enroute she inspected the rice ponds, and dallied with her admiring subjects. As she moved slowly along, the paddy fields mirrored the bright colours of her entourage, and their graceful movements.

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11. An old Dhimer told me, on July 6, 1957, that he had dug down into the island near the well, and come upon masonry proving the presence of this tunnel.

12. The Gonds were excellent sculptors, in the writer's judgment, superior to local, contemporary craftsmen. Their forms and figures are singularly graceful, natural, and in life-like proportions. Their cornices and friezes are done with phenomenal patience and exactness, in both granite and marble, fragments of which may be seen in abundance, especially to the west side of the city. The only certain temple of the Gonds is in Gohalpur Ward in the north central section of the municipality, on the southwest bank of Adhar Tal. Unfortunately, a well-meaning religious functionary has succeeded in transforming the structure by enclosing it on four sides with brick walls. This Gond temple, which I was able to see some years ago before the alterations mentioned, was more like a Roman basilica, than a contemporary domed Hindu sanctuary.

It should be added that we rarely see any Gonds in Jabalpur, because their number is considerably less than 1% of the population. But their myths are known to the common people at large, and repeated with pride.

Her enemies could scarcely restrain their impatience to fall upon the tribal victims, while her hidden warriors gripped their weapons and glared at the west bank, where the royal barge rocked gently with the waves, and the unarmed oarsmen adjusted their uniforms, giving the last flick of the duster to the royal pillows.

The moment the palanquin touched ground, Rani Durgavati took in the situation. Dropping her parasol she drew her sword from its hidden sheath, and brandishing it in her right hand, and her dagger in the left, made straight for the enemy now rising from their hiding places. The court guard immediately sprang ahead of her to engage the kidnappers. In the melee neither the court guard nor the brigands nor the queen saw the Jagirdar and his men racing up from the south bank. They struck the enemy with terrific impact.

It was all over in a matter of minutes. After counting the dead foes with satisfaction, the Rani asked her faithful Jagirdar what he wanted. He answered, "I am satisfied with this day's work and want no more than what I have won, the safety of your Royal Highness." The queen replied, "This day I bequeath to you forever, the title to the land which you have overseen." And that is how our Ranipura village got its name, because the nobleman named it after her.

The foregoing myth, with its footnotes, is set in a physical context visible today. The ancient fort on top of the rocky hill, the lovely lakes and islands, the intervening terrain of paddy fields, the various entrances into the ground . , . all these provide the oral myths of Queen Durgavati's struggles with plausible setting, ***My point is that these myths do not arise in a vacuum, but in a real world.*** The atmosphere of suspicion and treachery deepens into the final tragedy in which the beautiful, the pious, the good and the brave meets her end with courage and virtue, rather than surrender to the embraces of evil. This plot becomes a pattern for the Symbollization myth, in which the situation is lifted into an other than human realm. The same treachery and tragedy is abstracted and projected into a supernatural realm, by the Projection myth. This will be illustrated in later issues.

3. Competition Between Magicians.

But mundane struggles are not only between people and the Zoning Ordinance, or between political factions; often the

human representatives of the Sacred fall afoul of one another. I begin with struggles between magicians, as a preparation for the tussels between priests.

Let me say that there are frequent local reports of actual competition between magicians, deliberately staged on Nag-panchmi Day. We have seen one such competition. No doubt exists in our mind that such take place. But mythology is a report after the event, so we shall not report what was seen but rather what we heard. The myth goes like this :

At a certain Nag Panchmi festival a competition between magicians was fostered and staged near a shrine of a baba (13), also known to us. A local magician was invited to compete with a magician from another locale. The promoters assembled the crowd from among the carefree throngs of celibrants. They went from person to person collecting coins, and obtained about seven rupees for the victor. They drew a circle on the ground to the west of the shrine and put the money in it. Then they asked each magician to perform his strongest magic on the money, and thereafter each should attempt to take the money out of the circle. (The assumption is that the man whose magic is stronger will be able to remove the money, whereas the weaker magician will get hurt). So this was done,

Magician A — performed his magic on the treasure, and then magician B — did the same with his occult powers.

Magician A — approached the circle, but behold, he suddenly fell down and began to bleed from the nose. A — jumped up shortly and ran distractedly to a nearby tree where was a rope. He tied the rope to his feet and hung himself upside down, with his head close to the ground but suspended above it. Dogs came and licked the blood from his nose. For some time A — hung there in this wretched condition. Then he came to himself, and requested people to lower him to the earth. Then B — (whose magic was shown to have afflicted A —) came to the circle and removed the money. Thus, it was proven that the magic of B — was more powerful than the magic of A —.

On the basis of this annual competition between magicians in our town (according to my hypothesis whereby we move from the Actual to the Symbollic to the Projection), numerous other myths have emerged, of which I here give one.

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13. A baba is a holy man, on earth or in the realm of departed Spirits, in this case, the latter.

In a certain house in Motinala Ward, there was a magician living, whose power lay in his contact with familiar spirits (14). He had a friend who was also a magician. The friend died, and was buried in the Marghata (15). Then the friendship came to an end, because the second magician had the upper hand, being alive on earth, whereas the first was in a somewhat disadvantaged position. The second magician went to the Marghata and woke up the first, demanding that his familar spirits be turned over to the living. He just compelled that dead magician to surrender control of those spirits which he was not using.

By this meanness the second magician added to his own powerful familiars, those of the first. Among his forced legacy was a spirit called Baba (16), who acted as a servant to the other spirits (17). So the second magician was now very powerful.

However, in course of time, he also died, and his widow lived on in the house. Unfortunately she neglected to honour those familiars. Seeing this, Baba became annoyed, and felt insulted on behalf of his spiritual superiors who were also being neglected. So Baba began to trouble that widow, making her sick. She then changed her ways and Baba let her alone, her health improved, and as soon as well she moved away to get apart from those familiars.

The next tenant did not know these magic familiars were howering around, and therefore acted as if his house was not haunted. So Baba got after him, causing sickness. Then the neighbours came to tell the new tenant the cause of his illness, and he began to honour the familiars, especially Baba. He put up a flag for Baba, and immediately his health improved. He is alright now.

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14. In this series I do not enter into the debate as to whether there is such as magic apart from Spirits, my own field-work confirming that there is. This, then, is a case of a mixture of magic and religion, the latter having to do with spiritual beings.

15. This raises the question as to whether the second magician would have been able to wake up the first magician, had the first been cremated. As magic is more often found among the low castes, who bury, the cumplex is consistent at this point.

16. The Gonds, as pointed out in the last instalment of this series, are accredited with mysterious powers, especially magic. Moreover, the mohulla containing this particular house, used to be inhabited by the Gonds, whose famous magic persists in the presence of Baba. The myth arises from a consistent social setting.

17. Notice that Baba is a servant to the other familiars, which reflects the low status of the Gond tribals after their defeat by the Muslims, Marhattas and British. But though of inferior rank Baba is superior in magic, which also duplicates the present reputation of Gond magic over all other magic. The myth is a reflection of the sociological situation.

But the tenant still does not know the actual name of Baba nor anything about his rituals or special days (18). He keeps the flag flying but never does anything, not knowing what to do. Baba seems satisfied with the flag, and does not cause further trouble. But all this difficulty arose because two magicians fell afoul of one another.

The last myth is really a Symbolization because one of the parties thereto is a resident of another realm than the human. But as most of the events take place between humans, I call it an Actualization, though a borderline case. Thus, the competitions between magicians on earth begins to intrude into the Realm of the Dead. What happens is a Symbolization, according to my terms, of what has occured on earth previously.

(To be Continued)

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18. Magic is secret, and not disclosed except between a magician and his pupil. That the neighbours did not tell the name of Baba is normal, and that they would not have known the spells and rituals is to be expected. However, we know the name of the Baba, and will indicate that his is such a name as clearly identifies him as derived from the Gonds. Since our rule is to protect our informants with anonymity, we do not give the name here. Besides, we are not interested in names (the content), but in the abstract patterns beneath the content, in a word, in the scientific study of culture.

TIRUKURAL

(A New Translation)

CHAPTER II.

GLORY OF THE RAINING CLOUDS.

When we read this chapter, we are reminded of the old Greek Philosopher Thales (about 600 B.C.) who regarded water as the universal substratum, of which all things were more or less complex manifestations. To the author of Kural water especially in the form of rain is the source of all blessings.

Stanza 1

By constant rain all living beings in this world are sustained. Hence it can be noted that rains are the ambrosia for all lives.

Note:—Ambrosia or the nectar is such that one who partakes of it will never die. The poet is comparing clouds to nectar in the sense that the whole world is eternally sustained by constant rain. Constant rain: many commentators would say that the word 'constant' means raining at the appropriate time.

Stanza 2

Rain is the food of the food of those that feed on food; it is also the food of those that feed on food.

Paraphrase:—Rain feeds with food both the feeder as well as the food that feeds him.

Note:—There is an untranslatable pun in this verse. The drizzling of the rain is onamatopoecally described.

Stanza 3

Hunger will haunt this water surrounded world, if it does not rain in time.

Note:—*Rain*: The word used in Tamil is literally "that which from heaven". So, there is a subtle suggestion of the devastating difference between earthly accretions and heavenly bestowed blessings. The sea water (according to the poet) does not help agriculture, nor quench thirst. But the refreshing rains are life-giving.

Stanza 4

If rains fail, farmers will not plough the land.

Note:—the picture painted here must have been extremely terrifying to the people of South India in those days. This is because of two reasons One is the doctrine of Karma and transmigration and the other is the ideal of Ahimsa or non-injury to living beings. The fear, that by killing an animal, one is slaying some one who was a kinsman of his own is a logical corrollary of the Karma doctrine; similarly non-injury to living beings included butchering and hunting The result was the higher caste people of South India were (and a large number of them are even now) complete vegetarians. Food for them was only rice, corn, maize, millet, etc., and stopping of plough meant utter starvation.

Stanza 5

A farmer cannot be beaten by any factor except lack of rain; nor could any beaten farmer be helped by anything except timely rain.

Stanza 6

If no drop of rain falls from heaven, it would be difficult to see a blade of grass on earth.

Note :—According to Tamil classical notions, living beings are divided into six kinds depending upon the number of senses they possess Lowest in the scale are those that have only one kind of sense perception. Man belongs to the highest order of beings since he has six senses. Grass is classified as the lowest since it was supposed to possess only one sense. So, the general meanings of this verse is, that not even the lowest type of life can exist without rain.

Stanza 7

Even the sea, which does not grow less by clouds taking water from it, loses its quality if it does not rain.

Note :—According to popular ideas, pearls are formed in the oysters only if it rains in the sea in the second half of the month of May, and similarly corals, cannot come into existence unless it rains in October. Pearls and Coral

stones formed an important part of the wealth of kings and princes of South India. So, according to this stanza, even the wealth of kings is dependent upon rain.

Stanza 8

No beautiful worship will be offered to gods if it does not rain.

Note 1:—Hindu worship rituals almost invariably require copious use of flowers. So, rain is necessary for plants to grow and bloom.

Note 2:—Worship is of two kinds :—

(a) daily or regular (Nitya) and

(b) special or occasional (Nimitya)

Flowers are used for both kinds of worship.

Stanza 9

The two ethical values of giving and asceticism will not abide if it does not rain.

Note :—*Ethical value of giving.* Giving is an intrinsic value according to Tamil concepts. It is good to give gifts to gods, needy and worthy people and only goods acquired by fairness should be given as gifts. *Asceticism* is controlling the mind by not allowing it to be diverted by the senses. It includes the control of appetites. As uncooked vegetables and water alone are allowed as food for ascetics, rain is necessary for ascetics. too.

Stanza 10

Water is indispensable to any persons whoever he might be. This water cannot obtained unless clouds rain.

Note :—This stanza can be translated in two different ways. The more obvious translation is given above. The other one is, just as life is not possible to any one, without water, so, righteous conduct is not possible without (assistance) from heaven.

CHAPTER III

The Glory of Those Who Have Given Up (Ascetics)

Stanza 1

According to books, renunciation in their respective orders is to be desired most of all.

Note :—*Books* refer here to the best of knowledge and has no reference to any particular sect.

Respective orders are the four orders of society—the Brahman or religious teacher, the Kshatriya or the politician and warrior, the Vaisya or the trader and the Sudra or the labourer. Some commentators take it that these orders include in addition to the four castes, also the four stages of life namely that of student, house-holder, forest dweller and complete renouncer of the world.

"Renunciation in their respective orders" probably there is a reference to the thought of the Gita which advocates not the renunciation of works, but the renunciation of the desire for reward in any work. But Parimelagar, one of the earliest commentators on this verse says that renunciation is of two kinds—the inner and the outer. The inner renunciation is the giving up of the idea of the self or the ego. The outer renunciation is the giving up of the idea of 'my' and 'mine'.

Stanza 2

To count the good points of those that have renounced is like counting the number of people who have died.

Stanza 3

The most glorious in this world are those that have renounced it after discriminating between the two.

Note :—'The two' are :—

1. Pain and sorrow in this world that attend the constant succession of births and deaths.

2. The painlessness and sorrowlessness of those that have attained release, (that is of those that will not be born again). Hinduism, Buddhism and

Jainism have this doctrine of Karma and Transmigration in common. So, to be under the bond of Karma is the greatest evil.

Stanza 4

He who controls (literally guards) with Ankusha the five (elephants), is the seed for plentiful yield (in heaven).

Note :—Ankusha is the stout iron pin with a hook, large enough to be slipped over the lobe of the right ear of elephants. It is the Indian elephant drivers' goad, to control the elephant.

The five elephants are the five senses. It is interesting to note that the *Katha Upanishad* uses a similar metaphor viz. horse and reins.

Ankusha refers to reason. So, this stanza might be paraphrased. The man who controls his senses by reason has hopes to reach heaven (i.e. get release).

Stanza 5

The might of him who has controlled his five senses is attested by what happened to Indra the King of heavens.

Note :—What happened to Indra is a story related in many *Puranas*. This is the Tamil version. Gautama the ascetic had a lovely wife named Akalikai. Indra the King of heavens deceived her. When this was found out, Gautama cursed Indra with a terrible curse which Indra was not able to get rid off.

Stanza 6

Those that do difficult things are great. The lesser ones will not (do difficult things).

Note :—Difficult things are control of the five senses, and control of the mind.

Stanza 7

Only he who understands the nature of the five (senses of taste, sight, touch, audition and smell) knows the world.

Note :—Probably this stanza reflects the popular acceptance of Samkhya psychology in South India. According to this dualistic system all existence are either of matter

(Prakrithi) or (Purusha) spirit. From matter are envolved in respective succession, *Mahat, Ahamkar, Manas,* 5 sense organs, 5 motor organs, 5 janmatras and 5 gross elements. However, it should be noted that the Samkhya system was atheistic; but the poet believes in one personal God.

Stanza 8

The glory of the ascetics' bountiful words is proved by their fulfilment.

Note :—People are very much afraid of the anger and the curse of ascetics. This and the following stanza reflect this general fear.

Stanza 9

It is difficult to withstand even for an instant the anger of those that have ascended the hill of character.

Stanza 10

Men of beautiful character are ascetics because they act with good will towards every other life.

Note :—(a) Men of beautiful character, another phrase in Tamil for Brahmans.

(b) Some commentators (Parimelager for instance) have paraphrased the words 'good will' as " motivated by pure love ".

Cultural News and Notes

A New Tamil Festival

The origin of any phenomenon is very interesting. Some things begin from very humble origins, but as they develop they go an gathering strength. Thus, even the greatest rivers begin as tiny rivulets.

For the last few years, a new festival has come to be observed in the Tamilnad and it is a festival which is observed by Hindus and Mohamedans and some Christians because it happens to be of a literary nature. This is the festival in honour of the author of the Kural.

We give here as far as we could gather how this festival was observed in Colombo, CEYLON. Like Hindu festivals, the date of this commemoration-day does not fall each year on the same day of the Western calendar. The movements of the stars, sun and moon are taken into consideration. So, this year the date came a little bit later in the calendar. As in the past a full week was set apart for these festivities, the most important days being the first and the last days of the festival.

On the 8th day of June (i.e., the first day) the oldest copy of the Kural available, written with an iron stylus on palmyra leaves (which are crumbling on account of their age) was put on a decorated dias on the back of a stately elephant and carried through the principal streets of the town. The procession started from a temple of Ganesh and the manuscript was taken to Vivekananda Society Hall, where an exhibition of the Kural copies, translations, and commentaries were thrown open to the public.

Each day, lectures were given on the Life of Valluvar, his teachings and his influence. It is interesting to note, that Dr. Albert Scweitzer, the great mystic German Medical Doctor, and missionary of Africa was interested so much in the observance of this festival that he sent a message to its organizers. This message was translated and read to the public in full.

The following is the report of one who heard the message, regarding its contents "When I read for the first time, the Holy Kural, I was deeply impressed by its message. The Holy Kural describes the nature of duty, clearly, and accurately. Its description of ideal life compels us. I have asked many Europeans to read it, and quite a number of them have been challenged by the depth of its thoughts. If the second World War had not taken place, I would have come to South India, to observe personally how the South Indians have kept in contact with the Holy Kural. But from 1937 to 1948, I had to be in Africa taking care of the hospital and afterwards, a long journey like the one to South India has not been possible. May the lands guided by this great book, praise this book always".

One day was dedicated to art and another (the last one) to drama. Both on the first and the last day several thousands of Tamilians gathered together with great enthusiasm to celebrate this festival. Care was taken to see that each religious community had at least one representative as presiding officers in their public gatherings.

Has this festival any future? This is a question whi h time alone will answer correctly. The intrinsic value of the author of the Kural, no doubt, merits him to be included in the calendar of India's festivals. However, a number of auxillary forces have been at work recently, that have given a boost to the rising spirit of appreciation of Tiruvalluvar. The division of the country based somewhat on linguistic lines, and making the mother tongue of each province the medium of instruction in the Primary, Middle and High Schools, has undoubtedly been a significant factor. However, some narrow minded people have petty views and conceive the Kural to belong only to Tamilians and use to it oppose Aryan and other languages. This is neither true nor wholesome. Great personalities are for the whole world. The more one studies Kural, the greater incentive does he get to rise above petty narrow provincialisms and blind race prejudices.

The New Calendar

One of the culture factors of any country is the way they reckon time. Here one has to consider two or three factors. The first is natural time—the rising and setting of the sun each day, and its apparent journey from North to South and its reverse each year. The waxing and waning of the moon is an easy way of reckoning time and the Muslims have even today "a year" for religious purposes which consists of twelve full moons, that is very much shorter than the 365¼ days of the solar years.

It is interesting to note that to the Jew each day begins with the sunset in the evening, to the Modern Westerner at twelve midnight where as to the Indian it begins with sunrise in the morning.

The second factor is the civil year used by the Government. The Romans reckoned their years by Romulus. Similarly, many Kings desired to reckon the calendar from the date they began to reign. The third factor is what the world as a whole is using for purposes of international trade, commerce, treaties, etc.

In India there has been for a quite a long time the custom of using two calendars. This is so especially in the village. The international calendar based on the Christian Era is

recognised—but is not often used. In fact, when marriage invitations are sent by the Hindu he is very careful to give the exact hour and date as reckoned by the local Hindu time, and not in Indian Standard Time as set by the Government, nor the date as fixed by Western Calendar. A large number of villagers are well acquainted with their own calendar, but the Western Calendar is a mystery to them.

Nor is this all. Each region has its own nomenclature and way of reckoning. Sometimes even different castes within the same village reckon time differently. When the Government of India desired to reform the calendar, it had in mind only the indigeneous calendar which more than 80 per cent of the people use. Nor are they going to reform it in the sense that some radical alterations will be made.

The Calendar reform committee, appointed in 1954, now has brought out a calendar. It remains to be seen how the Indian public will use it. Probably, a few examples of the problems they are engaged in solving, will help us to understand the nature of their work.

Problem 1.—Slightly different systems are used in different parts of the country. When does the lunar month begin? The South Indian says it begins with the beginning of the growth of the moon—so the first day of the lunar month must be a new moon. No! No!! says the brother from Uttar Pradesh. It is the full moon that has been calculated by our forebears as the first day.

Problem 2.—The Calendar now used by the people has a year which is slightly longer than the natural year. However, for over hundreds of years the error has been accumulating with the result that the coldest day predicted by the Panchang occurs 22 days earlier. If this system were allowed to continue, long, a time would come when the calendar will publish summer and the actual time will be winter. (The Committee recommends to alter the length of the year).

Problem 3—Which era is to be used? Some people prefer the Saka Era which is understood in most of the villages. Others prefer Vikrama Era, because it is older.

In the last analysis all these problems resolve themselves to one category only, namely, lack of uniformity in cultural practices.

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The Doctrine of God According to Ramanuja

Introduction

(i) *The Life sketch of Ramanuja.* Ramanuja literally means younger brother of Rama. He was born about 1017 A. D. at Shri Parambattur, about twenty six miles west of Madras; Kesava Yojvan was his father. He was pupil of Yadava-Prakasa and adherent of the strict Advaita philosophy of Samkara. His interests were towards Vaisnavism. During his early life, he was tremendously influenced by the Alvars which helped in the foundation of his philosophy.

He was a genius and an erudite scholar in Sanskrit. He lived at Srirangam where he did most of his life-work. Ramanuja died in the year 1137 A. D.

(ii) *The Visistadvaita of Ramanuja.* Vedanta is a living philosophy of India to-day. Visistadvaita of Ramanuja is a dominent system of Vedanta. "It is a synthetic philosophy of love that seeks to reconcile the doctrines of monism and theism". In its religious aspect it is called Sri-Vaisnavism. Its aim was to secure some sort of Philosophical support for the popular cult of Vaisnavism. Visistadvaita is a philosophy of religion, and therefore it gives a synthetic view of the spiritual experience of God or Brahman. It affirms the Upanishadic truth that by realising Brahman everything is realised. Reason is the instrument of Philosophy. "But Brahman can only be intuited and not inferred by reason. If, however, philosophy is barren owing to the inadequacy of reason, 'a faith that has not passed the test of reason is blind.' Spiritual experience by itself is subjective and lacks definiteness and universality. Hence arises the necessity in religion for the application of the critical method of philosophy." Visistadvaita is essentially a philosophy of religion in which reason and faith coincide and become reasoned faith.

In expounding the nature of Reality, Ramanuja harmonises the claim of revelation intuition and reason. He accepts sense perception, inference and revelation and affirms the truth that Brahman is the ground of all existence, the goal of all experience, the first and final cause of all things.

I. God According to Ramanuja

God or Brahman is the only Reality and he is the Absolute. Within this one ultimate reality there are three factors or principles.

(i) Parabrahman—also called Iswara. The Supreme spirit.

(ii) Individual souls—called cit.

(iii) Non-spirits or acit or the visible unconscious world. All these have eternal existence and are inseparable. Yet cit and acit are different from Iswara and at the same time dependent upon Iswara. The scriptural basis is bound in Brihadaranyaka Upanishad, iii. 7:3. God is the soul of inorganic nature and also of souls.

There is nothing outside of Him, whether different in kind or of the same kind. The whole aggregate of intelligent beings constitute the body of Brahman. "All imperfections and sufferings are limited to the sentient beings constituting part of Paramatmah's body and all change is restricted to the Non-sentient things which constitute another part". This body is controlled by Him and he is itself. God creates, preserves and destroys the world. He is both the efficient as well as the material cause. God modifies himself into the world. But he is not touched by this change. During pralaya the world resolves into an ultra subtle form and is absorbed into Brahm, to be modified again at the beginning of another cycle of creation. He is the ruler of all, endowed with infinite qualities like knowledge, blessedness, omniscience omnipotence, mercy. "He possesses a divine form peculiar to Himself, not made of the Stuff of Prakrit (nature) nor due to Karma (works)" In Him are combined energy, strength, might, wisdom and all other noble qualities. He is endowed with a personality and is identified with Visnu, Prajapati and Siva-all refer to the Supreme Reality who is Narayana. God is immanent in all things as their inner self and at the same time transcendent. God is both love and law.

(i) *Parabrahman or Iswara.* Iswara is the Absolute Reality possessing two integral parts, cit and acit. There is no reality independent of Brahman. God is one, "Although there is neither hetrogeneous distinction nor homogeneous distinction, there is internal distinction in Brahman" Cit and Acit in God can be mutually distinguished. Iswara is Omniscient, Omnipresent and Omnipotent. He is benevolent.

Iswara lives in the city of Vaikuntha—Iswara stands for the entire universe with all its spiritual and material elements included in it. In this sense He is cause and effect. He

himself is regarded as the unchanging centre of the changing Universe. So He is Absolute and dwells within whatever is. Iswara is conceived as completely personal. He manifests Himself in the five different forms to help his devotees.

(i) *Narayana or Parabrahman.* He is the Supreme who dwells in the city of Vaikutha with Laksmi. In this condition His presence is enjoyed by the delivered spirits.

(2) *Vyuha;* Three or four conditions assumed for purposes of worship.

Samkarsana—with qualities of knowledge and power.

Pradyumna—with ruling power and abiding character.

Anirudha—has creative power.

Vasudeva—A differentiation within para-vasudeva.

(3) *The Supreme manifests Himself in Avatars.* There are ten avatars in the ordinary mythology God comes down to earth as avatar when man forgets the divine within him.

(4) *Antaryamin.* "The Supreme dwells within the hearts of all jivas and the supreme guides them like a friend". Antaryamin can be seen by supernatural vision of the yogi and He accompanies the soul on its passage even to heaven or hell.

(5) *Arcavatara.* The Supreme dwells in the idols made by man and can be worshipped as holy idols of Brahman.

Thus, God is the object of worship and the goal of religious aspirations.

(ii) *Individual souls or cit.* Iswara allows individual self conscious souls to perform which ever actions they have a desire to attempt. Jivas are infinite in number. Each Jiva is an active and purposeful being. He is also free. Movement is possible only through the approval of Iswara. Iswara exists in each soul. So there is freedom of will given by Iswara. Ultimately Isvara grants good and evil fruits according to our good and evil deeds. Thus Iswaras control over us, does not rob us of our freedom of will. However, the souls are held in Iswara. Souls are the body of Iswara. Material is for souls. So souls exist for Iswara. Iswara is the end for which man exists as the object of His control and support. Jiva with its physical body derived from Prakrti and with God for

its indweller, is the meeting point, so to speak, of the material and the divine which explains the gulf which often separates man's ideal aspirations from his eternal life.

The inseparable unity of matter, souls and God is the absolute or Brahman. "This Absolute can be described as that of an organic unity in which one element dominates and it is called Visesya. The subordinate elements are called visesanas—Because the Visesanas cannot by hypothesis exist by themselves separately, the complex whole (Visista) in which they are included, is described as a unity. Hence the name Visistadvaita"

To illustrate this view Ramanuja takes the Upanishadic maxim "Tat tuam asi" Tuam is jana really points to God. Tat is the same, but viewed from a different aspect, viz. God as the cause of the universe. As a whole though the world and the individual souls are real and distinct, the Absolute in which they are included is One.

The difference between Brahman and individual souls is unreal. Brahman is identical with souls and so he is immanent Yet he is different. So Brahman is transcendent and immanent. at the same time.

iii. *The world or acit or Prakrti* God created the world out of Himself, by His gracious act of deliberate will. The unconscious matter within the Brahman (acit) is the source of the material world and is called Prakrti. Prakrti is the dwelling place of the soul and through it, of God himself. Nature is thus alive with Prakrit is limited and is entirely under the control of God. It is the material out of which the things of the ideal world and the bodies of God and of the liberated souls are made.

The matter which forms the stuff of the external body is Prakrti. In its five essence Prakrti forms body of Iswara and is moved into all its tranformations by Iswara Himself. Prakrti is the body as well as made of Iswara. Brahman is the ground of the cosmic order as its creator, sustainer and destroyer in terms of immanence and transcendence.

Whatever exists is contained within God and therefore no second independent element. Matter exists eternally in God and has had no Absolute end. But there are two distinct forms of this existence.

(a) *Pralaya* condition and causal state. Here matter exists in a subtle state in which it possesses more of the qualities which makes it an object of ordinary experience. The souls seem to be connected with bodies and are unable to manifest their intelligence. In this sate Brahman is said to be in the causal state. Pralaya occurs at the end of each world-period (kalpa).

(b) *State of effect.* From the pralaya condition, creation develops by the will of God. Souls enter bodies in accord with their previous forms of existence and deeds. In this condition Brahman occupies the state of an effect.

But between these two state there is no essential difference.

II. Metaphysical conception of God.

The Metaphysical conception of Brahman as real (satya), conscious (jnana), and infinite (ananta) brings out the truth that Brahman is and has reality and self-consciousness and is infinite. Cit and acit have the ultimate source in Brahman. Brahman is the indwelling self of all beings and the real Reality within all of them. The purity and perfection of Brahman are not affected by the perishing nature of Prakrti and by the moral imperfection of cit. The world of nature really serves as an environment for the liberation of souls.

Brahman is the *Sat* without a second. *Sat* is Absolute. The Absolute imparts substantiality to all being and thus sustains their existence and value. Though Brahman is the ground of all changes, It in Itself does not change. Brahman is entirely of Cit and Acit. Hence He is defined as "Real of Reals" He is also intelligent (jnana). It is the Self underlying all as the ultimate subject of experience.

While 'It' abides within 'Cit' and 'Acit' 'It' is not touched or tainted by their imperfections. Brahman is the " Light of lights" It illumines the suns and stars and is the inner light of individual self.

Brahman is the Super subject of all experience, is distinguishable from the finite self and the world of matter, but cannot be divided from them.

Brahman is infinite. It does not deny the reality of finite beings. His infinitude is not that infinity which refers to the last term in spatio-temporal series. It is not bare end-

lessness of the finite. He is infinite because It is of its own kind, and is therefore Absolute. The Absolute is self-related, but not the act of relation with the finite. The infinite enters into the finite and communicates its character to it. At the same time It does not lose its purity!

When we define absolute, we do not refer the infinite to our infinite number of attributes. Every attribute refers to reality. Thus Brahman is real, conscious, and infinite. The conception of the Absolute as the all inclusive reality thus satisfies the philosophic quest for unity."

The idea of Brahman as cause and effect does not imply that creation is an act having a beginning in time. The "universe is an eternal cyclic process with pralaya and creation (srsti)" The entire creative process is the self-expression of the Absolute. God reveals Himself in creation. The process of nature and progress of man can be explained only as the self actualisation of the Divine Will. The Sat without a second, wills the many and becomes the manifold of cit and acit beings and the purpose of the cosmic process is to provide an opportunity for jiva to realise its divine destiny.

III. Ontological position of Ramanuja's Philosophy

The one Brahman has transformed Himself into the world and the many real existence as His parts or states, Cit and Acit are his body. He is in causal state. Ramanuja thus sticks to his doctrine of the two-fold division of matter and souls as parts of God, the constant controller of them both.

God always existed in His tripartite form as matter, soul and their controller. "Ramanuja maintains that as there is a difference between soul and the body of a person, and the defects of the body do not affect the soul, so there is a marked difference betwen God the Absolute controller and His body, the individual souls and the world of matter and so the defects of the latter do not affect the nature of Brahman."

Thus, though Brahman has a body, He is wholly unaffected by all faults and remains pure and perfect in Himself, possessing endless beneficient qualities.

IV. The Ethical Conception of Brahman

The supreme self possesses an infinity of moral perfections. The supreme good is the apprehension of Brahman and the consequent attainment of eternal life and everlasting bliss.

Brahman alone, ever holy and perfect, can impart Its eternality and blissfulness to the finite self! Although It is the pervading unity of all beings, It is not perverted by evils and errors and the Lord is a righteous ruler dispensing justice according to the deeds of each jiva. In the righteous and absolute good there is no cruelty. The goodness of God as the creator of creatures functions through the moral freedom of man hence there is no contradiction between the infinite might of God and the moral freedom of man.

Iswara is not an absentee God. The immanence of God shows the intimacy of union between God and the world. The transcendence justifies the absolute infinity and perfection of Godhead, and inspires religious reverence and humility. The imperfection of the universe can be traced to the moral freedom of the finite self. The finite self has the freedom to do good or bad. The imperfection of the universe does not affect the absolute goodness of God.

The individual can make or mar his future by his own acts. In ethical aspects the law of Karma affirms the freedom of self.

V. The Grace of God or Krpa

The grace of God transfigures the rigorous law of Karma and becomes the ruling principle of religion. The holiness of God and the sinfulness of man would leave no hope of salvation unless the saving grace of god mediater between the two and transforms the ruler into a saviour called 'raksaka'. Thus God becomes the saviour of the sinful World. Thus the punishment of sin is born of Gods mercy. So God becomes avatars to redeem sinners.

Instead of self limitation, avatars show the infinite creative power of love. From this point of view pralaya and creation or srsti are mere expressions of the divine will to redeem beings when the universe is steeped in sin the Lord in His mercy suspends for a while the cosmic process and then deprives the self of its instruments of evil. It is called pralaya. Then srsti or creative affords fresh opportunity to Jiva to pursue the paths of duty and ascend to the world of grace. So Brahman is a God of love and mercy. His Grace makes him Saviour of the sinful world.

VI. Aesthetic Conception of Brahman

Brahman is the infinite beauty, and so the cosmos is the expression of the creative urge and spontaniety of the divine will to be beautiful. Brahman transforms Itself into the cosmic beauty. The world is really beautiful because the beautiful Brahman dwells in it as a body. But the cosmos is mistaken to be ugly by the finite self, owing to ones feelings that the world is identical with the body. So Brahman is Sundra (beautiful) and blissful,

VII. These conception Harmonized

Visitadvaita gathers up the conclusion reached in metaphysic, aesthetics, ethics etc.. Each attribute of Brahman expresses the infinite perfection of God, in its own way. But it does not exhaust the nature of Brahman. Ramanuja makes a synthetic co-ordination of these ultimate values. God is supreme Lord. Reality is essentially spiritual.

According to Ramanuja God is the life of all life. He is a God of love who demands absolute self-surrender to Him.

Conclusion

Ramanuja guarantees God and salvation to all finite beings, human, sub-human and celestial. He asserts that God is the inner life and soul of all beings, He brings out the immanence, Spiritual intimacy and goodness of the one God.

Ramanuja attempts to identify the ultimate of philosophy with the ultimate of religion. So it had undoubted excellences. As a practical creed, the synthesis had served human needs in excellent manner. But it lacked support from the Upanishads. The theistic creed lacked adequate rational support. The conception of Reality in philosophy was the least personal.

Ramanuja admits serveral ultimate entities, but holds at the same time that there is only one Being, If all these entities are existintially one, it is difficult to see how the distinction between them can be ultimate If to avoid this difficulty we assume that each entity has its own separate being, then the absoluteness of the Absolute vanishes and it will be hard to think of it as a unity except in a secondary or figurative sense.

The system endeavours to secure ultimate reality for souls as well as matter; but loyalty to the Upanishads compels modification, rendering the result logically unsatisfactory.

Virtue and vice are not subjective characteristic of the person, but only different attitudes of God, as he is pleased or displeased. The final choice and judgment rests with Him and man is only tool in his hands. Brahman wishes everything and all are under His control. So according to that virtue and sins also proceed from His as he wills. "Instead of assuming a supreme being to be the maker of the Universe, we might as well assume an individual soul to be the maker of the Universe. Hence, it is difficult to prove the existence of God by inference."

"Since the material cause is seen in all known examples, to be entirely different from the cause as agent or doer there cannot be a Brahman which is both the material cause and the cause as agent of this Universe. To imagine such a Supreme person who could create all this manifoldness may well be regarded as almost chimerical."

It is admitted that God has a body then he cannot be eternal. If His body could be eternal, though having parts, then on the same grounds the world too might be regarded as eternal.

According to Ramanuja there is no fatherhood of God and brotherhood of man.

God's creation has no purpose, but creation is only a playful action.

The view that God is immanent in all faiths for the purpose of cosmic redemption inspires the feeling that the God of all religions is ultimately One the expression of Him are in different ways.

Book Reviews

A. D. Pusalker, *Studies in the Epics and Puranas* (Bombay) Bharatya Vidya Bhavan, 1955) pp 225 Price Rs. 2/-

Next only to the Vedas are the Epics and Puranas in the rich spiritual treasures of Hinduism. Since the Vedas were in the custody of a few learned people the large masses of Hindus were and are drawing their inspiration from the Epics and Puranas Dr. Pusalker has made a special study of these, and the present volume is not the first book he has written on this subject.

Trained in western methods of research, imbued with a passion for accuracy and gifted with almost infinite patience, the author summarises in a masterly way all that has been done in the field thus far by Indian, German and English scholars till now. Whatever might be a particular scholar's view, he states them succinctly.

In dealing with the text of the Epics, the same methods of textual criticism which the west has worked out for the New Testament, have been applied. One feels as if he is reading an essay written by Westcott and Hort. Thus, one comes across the following expressions—"The Vulgate edition of the Mahabharata", Western recessions of the Ramayana, "conflations should be omitted" "the Kashmiriam text", grouping into families, "Newly discovered Nepalese Manuscript" etc., However the author is not a destructive critic. He says that the observations of foreign scholars are vitiated by their applying alien canons and aesthetic standards and he comes to the conclusion that the Bharata war was fought in Circa 1400 B C., that the Epic of Mahabharatta is the work of one single writer, though a number of accretions have crept in which could be examined by scientific textual criticism. It is not clear when one reads this book whether the author would delete the Gita as a later accretion of the Epic. He gives careful summaries of scores of books dealing with the textual and interpretative aspects of the Gita, but leaves the reader wondering whether the author would delete the Gita from the original text, or not.

A full chapter deals with the topic, the Historicity of Krishna, and it is one of the most interesting sections of the book. He rejects the theory of two Krishnas, one the warrior statesman, and teacher, and the other the devotion-inspirer. He explains away the amorcus stories connected with the Gopis, saying that they were only the mischievous pranks of a boy eleven years old, and that young women were innocently charmed by this little boy's winsome personality, handome features, profound physical strength and supernatural energy.

The author gives a brief outline of the Life of Krishna after exchewing incidents which appear to have no basis in historical facts. In this outline he includes a number of miraculous incidents like an eagle carrying the child Krishna away, and the cart overturning when the infants' feet struck against the wheels of the waggon.

The aim set before the author is a very lofty and noble one He says "the function of a modern historian should be to disentangle legendary, fictitious or mythical material from the purely historical and cultural data". With reference to the Puranas, it is not possible for any one man, or even several men of one generation to succeed in this Herculean task. But the task has been undertaken, and Dr. Pusalker is one of those engaged in this great and commendable work.

The volume as a whole is very interesting, and the author has written it in such a way that a knowledge of sanskrit is not necessary. However, the book is not for the beginner.

Paul A. Schlipp (Editor), *The Philosophy of Sarvapalli Radhakrishnan* (New York: Tudor Publishing Co., 1952 pp. 883.)

This is one of the series of the Library of Living Philosophers edited by Paul Arthur Schlipp of the North Western University. In each of these volumes, the thought of some great living philosopher is carefully analysed and critically evaluated by eminent scholars and the philosopher who is criticised is given an opportunity to answer his critics, and thus clarify his position.

The first part of the book is entitled the Autobiography of Radhakrishnan. However, the philosopher is not willing to give many details of his life. "It is not my intention" he says, to speak of my personal life, my parents and ancestry, my marriage and family, my likes and dislikes, my struggles and disappointments." We wish he had given us these. However, he writes lucidly on the present philosophical situation, in the world as a whole the scientific outlook, the challenge of the technological situation, Indian Philosopher's possible contribution to the present world context, and what and when religions are. He feels that his one supreme interest "has been to try to restore a sense of spiritual values, to the millions of religiously displaced persons who have been struggling to find precarious refuges in the emergency camps of Art and Science, of Fascism and Nazism, of Humanism and Communism" (P. 14). The method he adopts is the preaching of Religion—not one religion out of many religions. This Religion is mainly Hindu religion based on Indian Philosophy. But it is Hindu religion *not* as preached by the Sanatana Dharmist. But God is so intensely concerned with history, that He not only looks

on human life as an interested spectator but he actively intervenes in it. It is not correct to say that this intervention took place only once. Every movement in the temporal process is a moment of decision. It is charged with an extreme tension. History is not a cyclic movement" (pp. 41–42).

Since what he advocates is not a particular religion, but Religion, every Hindu concept is reformulated, and in this reformulation Christian ideas, and terminologies play a very important part. "Thy Kingdom Come," he says, for instance "is the meaning of history, and the coming of the Kingdom is the triumph of the meaning."

In the second part of the book, twenty three leading exponents or opponents have written a series of expository and critical articles. This part forms the bulk of the volume (from page 83 to page 785). While a large number of these essays are expository and elucidate the thoughts of the philosopher, a number of them (mostly western) have criticised him. However, two of the most negatively critical appraisals are written by Indian contributors. In the third part Dr. Radhakrishnan answers his critics. Naturally this is the most interesting part of the book. At the outset he remarks that almost all who have contributed to this volume have been friendly interpreters and not harsh critics. However, Dr. Radhakrishnan's position is made clearer by the critics, because he answers them, and so justifies his position or defends it.

A complete bibliography of Dr. Radhakrishnan's writings are listed in a chronological order. Finally, there is a carefully prepared index. This will prove to be very valuable not only to students but also to teachers of philosophy.

K. M. Munshi and N. Chandrasekhara Aiyer (Editors), *Indian Inheritance Vol. II Arts, History and Culture* (Bombay : Bharatya Vidhya Bavan 1956 pp. 256.)

Here is a very interesting book. Among those that have contributed to this volume, are many outstanding statesmen like, Dr. Rajendra Prasad the President of the Indian Republic; Pandit Jawaharlal Nehru, our Prime Minister; K. M. Munshi, Governor of one of the states; and erudite scholars like Rev. H. A. Popley.

This book has twenty chapters, of which the first seven deal with arts and the remaining thirteen are devoted to culture

and history. Each contributor has taken great pains to describe accurately, what has been done in the field concerned by research scholars. So, the book as a whole is a very useful guide to the beginner. Most of the contributors have the spirit of scientific research. These have written with a dispassionate outlook caring only for truth Probably, by doing so, they have expressed their art by hiding art. The other contributors are interested in truth no less. But what they want is to rouse the emotions of the reader. To make young people emotionally aware of the cultural heritage of our land is a worthy enterprise indeed. But that is a task or rather a privilege that should go to those who deal with boys and girls of the high school age. The university student, and the adult regulate their own emotions by knowing the simple plain truth. Only one or two of the contributors have resorted to euologizing. The culture of India is great and its greatness does not depend upon the praising of the contributors.

This does not underrate the value of the book. There are no text books available for the average reader, at a reasonable price; there are no books dealing with this important subject which a college student can read for himself. It is very difficult task on the part of editors to get authoritative contributors. In spite of all these difficulties, the editors have produced this remarkably good volume, and they ought to be congratulated. We do hope this book will run many editions.

Kodoth Govindan Nambiar, *A Cultural History of India and Pakistan* (Published by the Author, Nileshwar Kerala State 1957) pp. 286 Price Rs. 6/-

This interesting book claims to be "a scientific and comprehensive study of the races and cultures of India from the stone age to A.D. 700 in the new light on Indian History with the results of the researches of the author". The author is of opinion that "a few historians among the British rulers of India minimised the greatness of India in order to demoralize the then rising freedom movement in India". On the other hand, he says "with a view to counteract them, some of the Indian historians had undertaken militant history writing by exaggerating the glory of India". To steer himself clear from these two tendencies is the purpose of this author. This should be the aim of every author, and sentiments other than the love of truth for the sake of truth have no place in any scientific

enquiry. The word "history" is derived from the Greek word "historia" which means impartial enquiry.

In the preface he says, "This treatise is the result of an objective study of Indian History made with a scientific outlook by me during the last six years without any prejudice whatsoever". As a result of such an enquiry he has arrived at some very startling conclusions. If his conclusions are valid, we will have to change some of our ideas rather radically. Here are a few as listed by him in his preface :

Mohenjadaro people were Akkadian Colonists. When the Indo-Europeans entered India they had bronze-age civilization. Their speech developed into Prakrit languages. Hastinpur II of the Archaeologists represents their culture. Achaemenid rulers brought iron, Aryans and Brahamanism to India, and caused the development of hybrid Sanskrit. Many Vedic hymns were composed in the 4th and 5th centuries B.C. Brahmin script developed out of a combination of Kharoshti and Greek scripts. Thus became Shiva, Pallas Athenecame Kali, and Logos Brahmazeus. Jainism developed after Diogenes. The Vaishista Dharma Sutra was composed about 150.B.C. Vaisampayana compiled the Yajur Veda about 140 B.C. Scythians introduced into India Sati, Sraddha, the doctrine of rebirth, belief in incarnation, Ganapathi worship, and the cult of Sraman. Scythians brought Dravidians to India. Varma is a scythian suffix Bhrihu wrote the original Manu Samhita in about 80 B.C Valmiki wrote the original Ramayana in about 70 B.C. Angira compiled the Atharveda in about 70 B C. Dvaipyana compiled the Rig Veda in about 50 B.C. Ten principal Upanishads were written between the first and fourth centuries A.D.", and many other startling conclusions. It is beyond the competence of the reviewer to pass any judgment regarding the validity of these conclusions.

Research scholars alone should confirm or disprove them. But even if a large number of these conclusions are proved to be a bit hasty, the book as a whole is a challenge to every student of history interested in Indian Culture.

Let us see some of his reasons. First is the Philological argument. He says that Sanskrit is a polished language and that it is well developed. This means Prakrit must have preceded Sanskrit. Apart from this, he claims that Prakrit is nearer the Slavonic languages. Archaelogical inscriptions on rocks, old coins etc, also seem to confirm this, for any inscrip-

tion older than the first two centuries are only variations of Pali and other Prakrit and inscriptions after the Christian era abound in Sanskrit.

As a third converging reason, he gives the influence of foreign races and invaders especially the Greek people on the culture of a country. His contention is, that these people have been fused with the Greek invaders and that their sculpture, art, mythology, and philosophy have entered into the very texture of the Indian Culture. If Alexander the Great conquered Poros about 320 B. C. at least two centuries must be given for the Greek element to inter-penetrate Indian Culture in the way which he claims it has done A fourth reason one can gleam is the authority of several Western Orientalists, whose unprejudiced labours have pointed towards a similar conclusion.

There are several other reasons given. The most important is internal evidence. Each sacred book is taken separately and dealt with. Thus for instance, the Thirukural (Kural) which is taken to be written in the pre-Christian age by several Tamil scholars, our author claims is not earlier than the 4th century A.D.

The author has read extensively and has been intensively brooding over what he has read. He is a fearless thinker venturing to the utmost. However, he has attempted to deal with too large portions of history than can be possibly dealt with by one man. Thus, for instance, in dealing with the rise of Christianity in India, he claims that the story of St. Thomas coming to India is a myth. But after saying that he would try to tackle problems like the Virgin Birth, and the resurrection of Jesus, and give us his conclusions.

No one can question the fact that the book is thought-provoking. It is only the first volume and we hope that the succeeding volumes will soon follow, if not for any reason at least for the one, that it will rouse many critics from their dogmatic slumber.

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